



*In the name of Allah: the Compassionate, the Merciful*

## سورة النبأ

## AL-NABA

### Name

The Surah derived its name from the word *an-Naba* in the second verse. This is not only a name but also a title of its subject matter, for *Naba* implies the news of Resurrection and Hereafter and the whole Surah is devoted to the same theme.

### Period of Revelation

As we have explained in the introduction to Surah Al-Mursalat, the theme of all the Surahs, from Al-Qiyamah to An-Naziat, closely resembles one another's, and all these seem to have been revealed in the earliest period at Makkah.

### Theme and Subject Matter

Its theme also is the same as of Surah Al-Mursalat, i. e. to affirm the Resurrection and Hereafter, and to warn the people of the consequences of acknowledging or disacknowledging it.

When the Holy Prophet (upon whom be peace) first started to preach Islam in Makkah, his message consisted of three elements: (1) That none be held as an associate with Allah in Godhead; (2) that Allah had appointed him as His Messenger; (3) that this world will come to an end one day and then another world will be established when all the former and the latter generations will be resurrected with the same bodies in which they lived and worked in the world; then they will be called to account for their beliefs and deeds and those who emerge as believing and righteous in this accountability will go to Paradise and those who are proved to be disbelieving and wicked will live in Hell for ever.

Of these although the first thing was highly unpleasant for the people of Makkah, yet in any case they were not disbelievers in the existence of Allah. They believed in His Being the Supreme Sustainer, Creator and Providence and also admitted that all those beings whom they regarded as

their deities, were themselves Allah's creatures. Therefore, in this regard the only thing they disputed was whether they had any share in the attributes and powers of Divinity and in the Divine Being itself or not.

As for the second thing, the people of Makkah were not prepared to accept it. However, what they could not possibly deny was that during the 40 years life that the Holy Prophet (upon whom be peace) had lived among them before his claim to Prophethood, they had never found him a lying deceitful person or the one who would adopt unlawful methods for selfish ends. They themselves admitted that he was a man possessed of wisdom, righteousness and moral superiority. Therefore, in spite of charging him with a thousand false accusations, nothing to say of making others believe, they were finding it difficult even for themselves to believe that although he was an honest and upright man in every other affair and dealing of life, yet, God forbid, a liar only in his claim to be a Prophet.

Thus, the first two things were not in fact so perplexing for the people of Makkah as the third thing. When this was presented before them, they mocked it most of all, expressed unusual wonder at it, and regarding it as remote from reason and impossible, started talking against it as incredible, even inconceivable, in their assemblies. But in order to bring them to the way of Islam it was absolutely essential that the doctrine of the Hereafter should be instilled into their minds, for without belief in this doctrine, it was not at all possible that they could adopt a serious attitude with regard to the truth and falsehood, could change their standard of values in respect of good and evil, and giving up worship of the world, could be inclined to follow the way that Islam urged them to follow. That is why in the earliest Surahs revealed at Makkah the doctrine of the Hereafter has been impressed and stressed more than anything else. However, the arguments for it have been given in such a way that the doctrine of the Oneness of God (*Tauhid*) also is impressed on the minds automatically. This also contains brief arguments, here and there, to confirm the truth of the Holy Messenger of Allah and the Qur'an.

After understanding well why the theme of the Hereafter has been so frequently repeated in the Surahs of this period, let us now have a look at the subject matter of this Surah. In it first of all, allusion has been made to the common talk and the doubts that were being expressed in every street of Makkah and in every assembly of the people of Makkah on hearing the news about Resurrection. Then, the deniers have been asked: "Don't you see this earth which We have spread as a carpet for you? Don't you see the high mountains which we have so firmly placed in the earth? Don't you consider your own selves how We have created you as pairs of men and women? Don't you consider your sleep by which We make you seek a few hours rest after every few hours labour and toil so as to keep you fit for work in the world? Don't you see the alternation of the night and day which We are so regularly perpetuating precisely according to your needs and requirements? Don't you see the strongly fortified system of the heavens above you? Don't you see the sun by means of which you are receiving your light and heat? Don't you see the rains which fall from the clouds and help produce corns and vegetables and luxuriant gardens? Do these things only tell you that the power of the Almighty Being Who has created them, will be unable to bring about Resurrection and establish the Next World? Then, from the supreme wisdom which is clearly working in this world around you, do you only understand this that although each part of it and each function of it is purposive, yet life is meaningless? Nothing could be more absurd and meaningless that after appointing man to the office of foreman and granting him vast powers of appropriation, in this workhouse, when he leaves the world after fulfilling his role, he should be let off without any accountability. He should neither be

rewarded and granted pension on satisfactory work, nor subjected to any accountability and punishment on unsatisfactory performance of duty.

After giving these arguments it has been emphatically stated that the Day of Judgment shall certainly come to pass on its appointed time. No sooner is the Trumpet sounded than whatever is being foretold shall appear before the eyes, and whether you believe in it today, or not, at that time you will come out in your multitudes from wherever you would be lying dead and buried to render your account. Your denial cannot in any way avert this inevitable event.

Then, in vv. 21-30; it has been stated that every single misdeed of those who do not expect any accountability to take place and have thus belied Our Revelations, lies reckoned and recorded with Us, and Hell is ever lying an ambush to punish them and punish them fully for all their doings. Then, in vv. 31-36, the best rewards of those who lived as responsible people in the world and have provided for their Hereafter beforehand have been mentioned. They have been reassured that they will not only be rewarded richly for their services but in addition they will also be given sufficient gifts.

In conclusion, the Divine Court in the Hereafter has been depicted, making it plain that there will be no question of somebody's being adamant in the matter of getting his followers and associates forgiven, none will speak without leave, and leave will be granted on the condition that intercession be made only for the one to whom leave of intercession will have been given, and the intercessor will say only what is right. Moreover, leave for intercession will be given only for those who had acknowledged the Truth in the world but were sinners; rebels of God and rejectors of the Truth will deserve no intercession at all.

The discourse has been concluded with this warning: The Day the coming of which is being foretold, shall certainly come to pass. Do not think it is yet far off, it is close at hand. Now, whoever wills, let him believe in it and take the way towards his Lord. But he who disbelieves, in spite of the warning, "will have all his deeds placed before him: and he will exclaim regretfully: "Oh, would that I were not born in the world!" At that time, his regrets will be about the same world of which he is so enamored today!

# The Holy Quran

The Tidings

Sura # 78 – 40 Verses - Makkah

سورة النبأ

## عَمَّ يَتَسَاءَلُونَ ﴿١﴾

		They are asking one another	يَتَسَاءَلُونَ	About what	عَمَّ
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Translit	`Amma Yatasā'alūna
AhmedAli	کس چیز کی بابت وہ آپس میں سوال کرتے ہیں
Jalandhry	(یہ) لوگ کس چیز کی نسبت پوچھتے ہیں؟
YusufAli	Concerning what are they disputing?
M.Khan	What are they asking (one another about)?
Pickthal	Whereof do they question one another?
Shakir	Of what do they ask one another?

## عَنِ النَّبَاِ الْعَظِيمِ ﴿٢﴾

great	الْعَظِيمِ	The news	النَّبَاِ	About	عَنِ
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Translit	`Ani An-Naba'i Al-`Aẓīmi
AhmedAli	اس بڑی خبر کے متعلق
Jalandhry	(کیا) بڑی خبر کی نسبت؟
YusufAli	Concerning the Great News,
M.Khan	About the great news, (i.e. Islāmic Monotheism, the Qur'ān, which Prophet Muhammad (SAW) brought and the Day of Resurrection),
Pickthal	(It is) of the awful tidings,
Shakir	About the great event,

## الَّذِي هُمْ فِيهِ مُخْتَلِفُونَ ﴿٣﴾

In it (about)	فِيهِ	They	هُمْ	Which	الَّذِي
				disagree	مُخْتَلِفُونَ

Translit	Al-Ladhī Hum Fīhi Mukhtalifūna
AhmedAli	جس میں وہ اختلاف کر رہے ہیں
Jalandhry	جس میں یہ اختلاف کر رہے ہیں
YusufAli	About which they cannot agree.
M.Khan	About which they are in disagreement.
Pickthal	Concerning which they are in disagreement.
Shakir	About which they differ?

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## كَلَّا سَيَعْلَمُونَ ﴿٤﴾

		They will (come to) know	سَيَعْلَمُونَ	Nay	كَلَّا
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Translit	<i>Kallā Saya`lamūna</i>
AhmedAli	ہرگز ایسا نہیں عنقریب وہ جان لیں گے
Jalandhry	دیکھو یہ عنقریب جان لیں گے
YusufAli	Verily, they shall soon (come to) know!
M.Khan	Nay, they will come to know!
Pickthal	Nay, but they will come to know!
Shakir	Nay! they shall soon come to know

## ثُمَّ كَلَّا سَيَعْلَمُونَ ﴿٥﴾

They will (come to) know	سَيَعْلَمُونَ	Nay	كَلَّا	Again	ثُمَّ
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Translit	<i>Thumma Kallā Saya`lamūna</i>
AhmedAli	پھر ہرگز ایسا نہیں عنقریب وہ جان لیں گے
Jalandhry	پھر دیکھو یہ عنقریب جان لیں گے
YusufAli	Verily, verily they shall soon (come to) know!
M.Khan	Nay, again, they will come to know!
Pickthal	Nay, again, but they will come to know!
Shakir	Nay! Nay! they shall soon know.

## أَلَمْ نَجْعَلِ الْأَرْضَ مِهَادًا ﴿٦﴾

(the) earth	الْأَرْضَ	We made	نَجْعَلِ	Have not	أَلَمْ
				As a bed (vas expanse)	مِهَادًا

Translit	<i>'Alam Naj`ali Al-'Arḍa Mihādāan</i>
AhmedAli	کیا ہم نے زمین کو فرش نہیں بنایا
Jalandhry	کیا ہم نے زمین کو بچھونا نہیں بنایا
YusufAli	Have We not made the earth as a wide expanse,
M.Khan	Have We not made the earth as a bed,
Pickthal	Have We not made the earth an expanse,
Shakir	Have We not made the earth an even expanse?

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## وَالْجِبَالِ أَوْتَادًا ﴿7﴾

		(as) pegs	أَوْتَادًا	And the mountains	وَالْجِبَالِ
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Translit	Wa Al-Jibāla 'Awtādāan				
AhmedAli	اور پہاڑوں کو میخیں				
Jalandhry	اور پہاڑوں کو (اس کی) میخیں (نہیں ٹھہرایا؟)				
YusufAli	And the mountains as pegs?				
M.Khan	And the mountains as pegs?				
Pickthal	And the high hills bulwarks?				
Shakir	And the mountains as projections (thereon)?				

## وَخَلَقْنَاكُمْ أَزْوَاجًا ﴿8﴾

		In pairs	أَزْوَاجًا	And We have created you	وَخَلَقْنَاكُمْ
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Translit	Wa Khalaqnākum 'Azwājāan				
AhmedAli	اور ہم نے تمہیں جوڑے جوڑے پیدا کیا				
Jalandhry	(بے شک بنایا) اور تم کو جوڑا جوڑا بھی پیدا کیا				
YusufAli	And (have We not) created you in pairs,				
M.Khan	And We have created you in pairs (male and female, tall and short, good and bad, etc.)				
Pickthal	And We have created you in pairs,				
Shakir	And We created you in pairs,				

## وَجَعَلْنَا نَوْمَكُمْ سُبَاتًا ﴿9﴾

For rest	سُبَاتًا	Your sleep	نَوْمَكُمْ	And We have made	وَجَعَلْنَا
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Translit	Wa Ja`alnā Nawmakum Subātāan				
AhmedAli	اور تمہاری نیند کو راحت کا باعث بنایا				
Jalandhry	اور نیند کو تمہارے لیے (موجب) آرام بنایا				
YusufAli	And made your sleep for rest,				
M.Khan	And We have made your sleep as a thing for rest				
Pickthal	And have appointed your sleep for repose,				
Shakir	And We made your sleep to be rest (to you),				

## وَجَعَلْنَا اللَّيْلَ لِبَاسًا ﴿10﴾

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As a covering	لِبَاسًا	The night	الَّيْلَ	And We have made	وَجَعَلْنَا
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Translit	<i>Wa Ja`alnā Al-Layla Libāsāan</i>				
AhmedAli	اور رات کو پردہ پوش بنایا				
Jalandhry	اور رات کو پردہ مقرر کیا				
YusufAli	And made the night as a covering,				
M.Khan	And We have made the night as a covering (through its darkness),				
Pickthal	And have appointed the night as a cloak,				
Shakir	And We made the night to be a covering,				

## وَجَعَلْنَا النَّهَارَ مَعَاشًا ﴿11﴾

(for) livelihood	مَعَاشًا	The day	النَّهَارَ	And We have made	وَجَعَلْنَا
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Translit	<i>Wa Ja`alnā An-Nahāra Ma`āshāan</i>				
AhmedAli	اور دن کو روزی کمانے کے لیے بنایا				
Jalandhry	اور دن کو معاش (کا وقت) قرار دیا				
YusufAli	And made the day as means of subsistence?				
M.Khan	And We have made the day for livelihood.				
Pickthal	And have appointed the day for livelihood.				
Shakir	And We made the day for seeking livelihood.				

## وَبَنَيْنَا فَوْقَكُمْ سَبْعًا شِدَادًا ﴿12﴾

Seven (heavens)	سَبْعًا	Above you	فَوْقَكُمْ	And We have made	وَبَنَيْنَا
				strong	شِدَادًا

Translit	<i>Wa Banaynā Fawqakum Sab`āan Shidādāan</i>				
AhmedAli	اور ہم نے تمہارے اوپر سات سخت (آسمان) بنائے				
Jalandhry	اور تمہارے اوپر سات مضبوط (آسمان) بنائے				
YusufAli	And (have We not) built over you the seven firmaments,				
M.Khan	And We have built above you seven strong (heavens),				
Pickthal	And We have built above you seven strong (heavens),				
Shakir	And We made above you seven strong ones,				

## وَجَعَلْنَا سِرَاجًا وَهَّاجًا ﴿13﴾

shining	وَهَّاجًا	Lamp	سِرَاجًا	And We have made	وَجَعَلْنَا
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Translit	<i>Wa Ja`alnā Sirājāan Wa Hhājāan</i>
AhmedAli	اور ایک جگمگاتا ہوا چراغ بنایا
Jalandhry	اور (آفتاب کا) روشن چراغ بنایا
YusufAli	And placed (therein) a Light of Splendour?
M.Khan	And We have made (therein) a shinning lamp (sun).
Pickthal	And have appointed a dazzling lamp,
Shakir	And We made a shining lamp,

## وَأَنْزَلْنَا مِنَ الْمُعْصِرَاتِ مَاءً ثَجَّاجًا ﴿١٤﴾

The rainy clouds	الْمُعْصِرَاتِ	From	مِنْ	And We have sent down	وَأَنْزَلْنَا
		abundant	ثَجَّاجًا	Water	مَاءً

Translit	<i>Wa 'Anzalnā Mina Al-Mu`şirāti Mā'an Thajjājāan</i>
AhmedAli	اور ہم نے بادلوں سے زور کا پانی اتارا
Jalandhry	اور نچرتے بادلوں سے موسلا دھار میں برسایا
YusufAli	And do We not send down from the clouds water in abundance,
M.Khan	And We have sent down from the rainy clouds abundant water.
Pickthal	And have sent down from the rainy clouds abundant water,
Shakir	And We send down from the clouds water pouring forth abundantly,

## لِنُخْرِجَ بِهِ حَبًّا وَنَبَاتًا ﴿١٥﴾

Corn	حَبًّا	Therewith	بِهِ	That We may produce	لِنُخْرِجَ
				And gegetation	وَنَبَاتًا

Translit	<i>Linukhrīja Bihi Ḥabbāan Wa Nabātāan</i>
AhmedAli	تاکہ ہم اس سے اناج اور گھاس اگائیں
Jalandhry	تاکہ اس سے اناج اور سبزہ پیداکریں
YusufAli	That We may produce therewith corn and vegetables,
M.Khan	That We may produce therewith corn and vegetations,
Pickthal	Thereby to produce grain and plant,
Shakir	That We may bring forth thereby corn and herbs,

## وَجَنَّتِ الْأَفَّا ﴿١٦﴾



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		(of) thick growth	أَلْفَاً	And gardens	وَجَنَّاتٍ
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Translit	<i>Wa Jannātin 'Alfāfāan</i>				
AhmedAli	اور گھنے باغ اگائیں				
Jalandhry	اور گھنے گھنے باغ				
YusufAli	And gardens of luxurious growth?				
M.Khan	And gardens of thick growth.				
Pickthal	And gardens of thick foliage.				
Shakir	And gardens dense and luxuriant.				

## إِنَّ يَوْمَ الْفَصْلِ كَانَ مِيقَاتًا ﴿١٧﴾

(of) Decision	الْفَصْلِ	(the) Day	يَوْمَ	Verily	إِنَّ
		A fixed time	مِيقَاتًا	Is	كَانَ

Translit	<i>'Inna Yawma Al-Faṣli Kāna Mīqātān</i>				
AhmedAli	بے شک فیصلہ کا دن معین ہو چکا ہے				
Jalandhry	بے شک فیصلہ کا دن مقرر ہے				
YusufAli	Verily the Day of Sorting Out is a thing appointed—				
M.Khan	Verily, the Day of Decision is a fixed time,				
Pickthal	Lo! the Day of Decision is a fixed time,				
Shakir	Surely the day of decision is (a day) appointed:				

## يَوْمَ يُنْفَخُ فِي الصُّورِ فَتَأْتُونَ أَفْوَاجًا ﴿١٨﴾

(in)	فِي	Will be blown	يُنْفَخُ	(the) Day (when)	يَوْمَ
In crowds, groups	أَفْوَاجًا	You shall come forth	فَتَأْتُونَ	The trumpet	الصُّورِ

Translit	<i>Yawma Yunfakhu Fī Aṣ-Ṣūri Fata'tūna 'Afwājāan</i>				
AhmedAli	جس دن صور میں پھونکا جائے گا پھر تم گروہ درگروہ چلے آؤ گے				
Jalandhry	جس دن صور پھونکا جائے گا تو تم لوگ غٹ کے غٹ آمو جو ہو گے				
YusufAli	The Day that the Trumpet shall be sounded, and ye shall come forth in crowds;				
M.Khan	The Day when the Trumpet will be blown, and you shall come forth in crowds (groups after groups). (Tafsir At-Tabari)				
Pickthal	A day when the trumpet is blown and ye come in multitudes,				
Shakir	The day on which the trumpet shall be blown so you shall come forth in hosts,				

## وَفُتِحَتِ السَّمَاءُ فَكَانَتْ أَبْوَابًا ﴿19﴾

It will become	فَكَانَتْ	They sky, heavens	السَّمَاءُ	And shall be opened	وَفُتِحَتِ
				(as) doors, gates	أَبْوَابًا

Translit	Wa Futihati As-Samā'u Fakānat 'Abwābāan				
AhmedAli	اور آسمان کھولا جائے گا تو (اس میں) دروازے ہو جائیں گے				
Jalandhry	اور آسمان کھولا جائے گا تو (اس میں) دروازے ہو جائیں گے				
YusufAli	And the heavens shall be opened as if there were doors,				
M.Khan	And the heaven shall be opened, and it will become as gates,				
Pickthal	And the heaven is opened and becometh as gates,				
Shakir	And the heaven shall be opened so that it shall be all openings,				

## وَسُيِّرَتِ الْجِبَالُ فَكَانَتْ سَرَابًا ﴿20﴾

They will become	فَكَانَتْ	The mountains	الْجِبَالُ	And shall be moved away	وَسُيِّرَتِ
				(as) a mirage	سَرَابًا

Translit	Wa Suyyirati Al-Jibālu Fakānat Sarābāan				
AhmedAli	اور پہاڑ اڑائے جائیں گے تو ریت ہو جائیں گے				
Jalandhry	اور پہاڑ چلائے جائیں گے تو وہ ریت ہو کر رہ جائیں گے				
YusufAli	And the mountains shall vanish, as if they were a mirage.				
M.Khan	And the mountains shall be moved away from their places and they will be as if they were a mirage.				
Pickthal	And the hills are set in motion and become as a mirage.				
Shakir	And the mountains shall be moved off so that they shall remain a mere semblance.				

## إِنَّ جَهَنَّمَ كَانَتْ مِرْصَادًا ﴿21﴾

Is	كَانَتْ	Hell	جَهَنَّمَ	Truly	إِنَّ
				A place of ambush	مِرْصَادًا

Translit	'Inna Jahannama Kānat Mirṣādāan				
AhmedAli	بے شک دوزخ گھات میں لگی ہے				
Jalandhry	بے شک دوزخ گھات میں ہے				
YusufAli	Truly Hell is as a place of ambush—				
M.Khan	Truly, Hell is a place of ambush —				
Pickthal	Lo! hell lurketh in ambush,				

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Shakir	Surely hell lies in wait,
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## ﴿22﴾ لِلطَّٰغِيْنَ مَآبًا

		A dwelling place	مَآبًا	For the transgressors	لِلطَّٰغِيْنَ
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Translit	<i>Lilṭāghīna Ma'ābāan</i>
AhmedAli	سرکشوں کے لیے ٹھکانہ ہے
Jalandhry	(یعنی) سرکشوں کا وہی ٹھکانہ ہے
YusufAli	For the transgressors a place of destination:
M.Khan	A dwelling place for the Tāghūn (those who transgress the boundry limits set by Allāh like polytheists, disbelievers in the Oneness of Allāh, hypocrites, sinners, criminals),
Pickthal	A home for the rebellious.
Shakir	A place of resort for the inordinate,

## ﴿23﴾ لَا يَبِثْنَ فِيْهَا أَخْقَابًا

For ages	أَخْقَابًا	Therein	فِيْهَا	They will dwell (abide)	لَا يَبِثْنَ
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Translit	<i>Lāyibithīna Fīhā 'Aḥqābāan</i>
AhmedAli	کہ وہ اس میں ہمیشہ پڑے رہیں گے
Jalandhry	اس میں وہ مدتوں پڑے رہیں گے
YusufAli	They will dwell therein for ages.
M.Khan	They will abide therein for ages,
Pickthal	They will abide therein for ages.
Shakir	Living therein for ages.

## ﴿24﴾ لَا يَذُوقُوْنَ فِيْهَا بَرْدًا وَلَا شَرَابًا

Therein	فِيْهَا	They will taste	يَذُوقُوْنَ	Not	لَا
(any) drink	شَرَابًا	Nor	وَلَا	Cool	بَرْدًا

Translit	<i>Lā Yadhūqūna Fīhā Bardāan Wa Lā Sharābāan</i>
AhmedAli	نہ وہاں کسی ٹھنڈک کا مزہ چکھیں گے اور نہ کسی پینے کی چیز کا
Jalandhry	وہاں نہ ٹھنڈک کا مزہ چکھیں گے۔ نہ (کچھ) پینا (نصیب ہوگا)
YusufAli	Nothing cool shall they taste therein, nor any drink,
M.Khan	Nothing cool shall they taste therein, nor any drink.
Pickthal	Therein taste they neither coolness nor (any) drink

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Shakir	They shall not taste therein cool nor drink
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## إِلَّا حَمِيمًا وَغَسَّاقًا ﴿25﴾

And (dirty would discharges) pus	وَعَسَّاقًا	Boiling water	حَمِيمًا	Except	إِلَّا
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Translit	'Illā Ḥamīmāan Wa Ghassāqāan				
AhmedAli	مگر گرم پانی اور ہستی پیپ				
Jalandhry	مگر گرم پانی اور ہستی پیپ				
YusufAli	Save a boiling fluid and a fluid, dark, murky, intensely cold—				
M.Khan	Except boiling water, and dirty wound discharges —				
Pickthal	Save boiling water and a paralysing cold:				
Shakir	But boiling and intensely cold water,				

## جَزَاءً وَفَاقًا ﴿26﴾

		fitting	وَفَاقًا	As a recompense	جَزَاءً
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Translit	Jazā'an Wifāqāan				
AhmedAli	پورا پورا بدلہ ملے گا				
Jalandhry	(یہ) بدلہ ہے پورا پورا				
YusufAli	A fitting recompense (for them).				
M.Khan	An exact recompense (according to their evil crimes)				
Pickthal	Reward proportioned (to their evil deeds).				
Shakir	Requital corresponding.				

## إِنَّهُمْ كَانُوا لَا يَرْجُونَ حِسَابًا ﴿27﴾

Not	لَا	Were	كَانُوا	Verily they	إِنَّهُمْ
		A reckoning, account	حِسَابًا	Expecting looking for	يَرْجُونَ

Translit	'Innahum Kānū Lā Yarjūna Ḥisābāan				
AhmedAli	بے شک وہ حساب کی امید نہ رکھتے تھے				
Jalandhry	یہ لوگ حساب (آخرت) کی امید ہی نہیں رکھتے تھے				
YusufAli	For that they used not to fear any account (for their deeds),				
M.Khan	For verily, they used not to look for a reckoning.				
Pickthal	For lo! they looked not for a reckoning;				
Shakir	Surely they feared not the account,				

## وَكَذَّبُوا بِآيَاتِنَا كِذَابًا ﴿28﴾

In complete rejection	كَذَّبَا	Our Signs	بِآيَاتِنَا	And they denied	وَكَذَّبُوا
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Translit	Wa Kadhdhabū Bi'āyātina Kidhdhābāan				
AhmedAli	اور ہماری آیتوں کو بہت جھٹلایا کرتے تھے				
Jalandhry	اور ہماری آیتوں کو جھوٹ سمجھ کر جھٹلاتے رہتے تھے				
YusufAli	But they (impudently) treated Our Signs as false.				
M.Khan	But they belied Our Ayât (proofs, evidences, verses, lessons, signs, revelations, and that which Our Prophet SAW brought) completely.				
Pickthal	They called Our revelations false with strong denial.				
Shakir	And called Our communications a lie, giving the lie (to the truth).				

## وَكُلُّ شَيْءٍ أَحْصَيْنَاهُ كِتَابًا ﴿29﴾

We have recorded	أَحْصَيْنَاهُ	Thing	شَيْءٍ	And every	وَكُلُّ
				(in) a book	كِتَابًا

Translit	Wa Kulla Shay'in 'Aḥṣaynāhu Kitābāan				
AhmedAli	اور ہم نے ہر چیز کو کتاب میں شمار کر رکھا ہے				
Jalandhry	اور ہم نے ہر چیز کو لکھ کر ضبط کر رکھا ہے				
YusufAli	And all things have We preserved on record.				
M.Khan	And all things We have recorded in a Book.				
Pickthal	Everything have We recorded in a Book.				
Shakir	And We have recorded everything in a book,				

## فَذُوقُوا فَلَنْ نَزِيدَكُمْ إِلَّا عَذَابًا ﴿30﴾

We shall give you increase	نَزِيدُكُمْ	So not	فَلَنْ	So you taste	فَذُوقُوا
		(in) torment	عَذَابًا	Except	إِلَّا

Translit	Fadhūqū Falan Nazīdakum 'Illā `Adhābāan				
AhmedAli	پس چکھو سو ہم تمہارے لیے عذاب ہی زیادہ کرتے رہیں گے				
Jalandhry	سو (اب) مزہ چکھو۔ ہم تم پر عذاب ہی بڑھاتے جائیں گے				
YusufAli	"So taste ye (the fruits of your deeds); for no increase shall We grant you, except in Punishment."				
M.Khan	So taste you (the results of your evil actions); No increase shall We give you, except in torment.				
Pickthal	So taste (of that which ye have earned). No increase do We give you save of torment.				

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Shakir	So taste! for We will not add to you aught but chastisement.
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## إِنَّ لِلْمُتَّقِينَ مَفَازًا ﴿31﴾

(will be) a success	مَفَازًا	For the righteous	لِلْمُتَّقِينَ	Verily	إِنَّ
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Translit	'Inna Lilmuttaqīna Mafāzāan
AhmedAli	بے شک پرہیزگاروں کے لیے کامیابی ہے
Jalandhry	بے شک پرہیزگاروں کے لیے کامیابی ہے
YusufAli	Verily for the righteous there will be a fulfilment of (the Heart's) desires;
M.Khan	Verily, for the Muttaqūn, there will be a success (Paradise);
Pickthal	Lo! for the duteous is achievement -
Shakir	Surely for those who guard (against evil) is achievement,

## حَدَائِقَ وَأَعْنَابًا ﴿32﴾

		And grapes	وَأَعْنَابًا	Gardens	حَدَائِقَ
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Translit	Ĥadā'iqā Wa 'A`nābāan
AhmedAli	باغ اور انگور
Jalandhry	(یعنی) باغ اور انگور
YusufAli	Gardens enclosed, and Grape-vines;
M.Khan	Gardens and vineyards,
Pickthal	Gardens enclosed and vineyards,
Shakir	Gardens and vineyards,

## وَكَوَاعِبَ أَتْرَابًا ﴿33﴾

		Of equal age	أَتْرَابًا	And buxom girls	وَكَوَاعِبَ
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Translit	Wa Kawā`iba 'Atrābāan
AhmedAli	اور نوجوان ہم عمر عورتیں
Jalandhry	اور ہم عمر نوجوان عورتیں
YusufAli	Companions of Equal Age;
M.Khan	And young full-breasted (mature) maidens of equal age,
Pickthal	And maidens of companions;
Shakir	And voluptuous women of equal age;

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## وَكَاْسًا دِهَاقًا ﴿34﴾

		Filled/full	دِهَاقًا	And cup	وَكَاْسًا
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Translit	Wa Ka'sāan Dihāqāan				
AhmedAli	اور پیالے چمکتے ہوئے				
Jalandhry	اور شراب کے چمکتے ہوئے گلاس				
YusufAli	And a Cup full (to the Brim).				
M.Khan	And a full cup (of wine).				
Pickthal	And a full cup.				
Shakir	And a pure cup.				

## لَا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا كِدَابًا ﴿35﴾

Therein	فِيهَا	They shall hear	يَسْمَعُونَ	Not	لَا
lying	كِدَابًا	Nor	وَلَا	Vain talk	لَغْوًا

Translit	Lā Yasma`ūna Fīhā Laghwan Wa Lā Kidhdhābāan				
AhmedAli	نہ وہاں بیہودہ باتیں سنیں گے اور نہ جھوٹ				
Jalandhry	وہاں نہ بیہودہ بات سنیں گے نہ جھوٹ (خرافات)				
YusufAli	No Vanity shall they hear therein, nor Untruth—				
M.Khan	No Laghw (dirty, false, evil talk) shall they hear therein, nor lying;				
Pickthal	There hear they never vain discourse, nor lying -				
Shakir	They shall not hear therein any vain words nor lying.				

## جَزَاءً مِنْ رَبِّكَ عَطَاءً حِسَابًا ﴿36﴾

Your Lord	رَبِّكَ	From	مِنْ	A reward, recompense	جَزَاءً
		An ample calculated	حِسَابًا	A gift	عَطَاءً

Translit	Jazā'an Min Rabbika `Aṭā'an Ḥisābāan				
AhmedAli	آپ کے رب کی طرف سے حسب اعمال بدلہ عطا ہوگا				
Jalandhry	یہ تمہارے پروردگار کی طرف سے صلہ ہے انعام بخیر				
YusufAli	Recompense from thy Lord, a Gift, (amply) sufficient—				
M.Khan	A reward from your Lord, an ample calculated gift (according to the best of their good deeds).				
Pickthal	Requit from thy Lord - a gift in payment -				
Shakir	A reward from your Lord, a gift according to a reckoning:				

## رَبِّ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا الرَّحْمَنُ ۖ لَا يَمْلِكُونَ مِنْهُ خِطَابًا ﴿37﴾

And the earth	وَالْأَرْضِ	(of) the heavens	السَّمَاوَاتِ	Lord	رَبِّ
The Most Gracious	الرَّحْمَنُ ۖ	(is) between them	بَيْنَهُمَا	And whatever	وَمَا
With Him	مِنْهُ	They have power	يَمْلِكُونَ	Not	لَا
				To speak	خِطَابًا

Translit	Rabbi As-Samāwāti Wa Al-'Arđi Wa Mā Baynahumā Ar-Rahmāni Lā Yamlikūna MinhuKhiṭābāan				
AhmedAli	جو آسمانوں اور زمین کا رب ہے اور جو کچھ ان کے درمیان ہے بڑا مہربان کہ وہ اس سے بات نہیں کر سکیں گے				
Jalandhry	وہ جو آسمانوں اور زمین اور دونوں میں ہے سب کا مالک ہے بڑا مہربان کسی کو اس سے بات کرنے کا یا را نہیں ہوگا				
YusufAli	(From) the Lord of the heavens and the earth, and all between— (Allah) Most Gracious:— none shall have power to argue with Him.				
M.Khan	(From) the Lord of the heavens and the earth, and whatsoever is in between them, the Most Gracious with whom they dare to speak (on the Day of Resurrection except by His Leave).				
Pickthal	Lord of the heavens and the earth, and (all) that is between them, the Beneficent; with Whom none can converse.				
Shakir	The Lord of the heavens and the earth and what is between them, the Beneficent Allah, they shall not be able to address Him.				

## يَوْمَ يَقُومُ الرُّوحُ وَالْمَلَائِكَةُ صَفًّا ۖ لَا يَتَكَلَّمُونَ إِلَّا مَنْ أَذِنَ لَهُ الرَّحْمَنُ وَقَالَ صَوَابًا ﴿38﴾

The Spring (Gabriel)	الرُّوحُ	Will stand	يَقُومُ	(the) Day (when)	يَوْمَ
Not	لَا	In rows	صَفًّا ۖ	And the angels	وَالْمَلَائِكَةُ
Him	مَنْ	Except	إِلَّا	They will speak	يَتَكَلَّمُونَ
The Most Gracious	الرَّحْمَنُ	(for him) whom	لَهُ	Gives permission, allows	أَذِنَ
		right	صَوَابًا	And he will say, speak	وَقَالَ

Translit	Yawma Yaqūmu Ar-Rūhu Wa Al-Malā'ikatu Ṣaffāan Lā Yatakallamūna 'Illā Man 'Adhina LahuAr-Rahmānu Wa Qāla Ṣawābāan				
AhmedAli	جس دن جبرائیل اور سب فرشتے صف باندھ کر کھڑے ہوں گے کوئی نہیں بولے گا مگر وہ جس کو رحمن اجازت دے گا اور وہ بات ٹھیک کہے گا				
Jalandhry	جس دن روح (الامین) اور فرشتے صف باندھ کر کھڑے ہوں گے تو کوئی بول نہ سکے گا مگر جس کو (خدا نے رحمن) اجازت بخشے اور اس نے بات بھی درست کہی ہو				
YusufAli	The Day that the Spirit and the angels will stand forth in ranks, none shall speak except any who is permitted by (Allah) Most Gracious, and he will say what is right.				
M.Khan	The Day that Ar-Rūh [Jibril (Gabriel) or another angel] and the angels will stand forth in rows, none they will not speak except him whom the Most Gracious (Allāh) allows, and he will speak what is right.				
Pickthal	On the day when the angels and the Spirit stand arrayed, they speak not, saving him whom the Beneficent				



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	alloweth and who speaketh right.
Shakir	The day on which the spirit and the angels shall stand in ranks; they shall not speak except he whom the Beneficent Allah permits and who speaks the right thing.

### ذَلِكَ الْيَوْمُ الْحَقُّ ۖ فَمَنْ شَاءَ اتَّخَذَ إِلَىٰ رَبِّهِ مَا بَا ۖ ﴿39﴾

The True	الْحَقُّ ۖ	The Day	الْيَوْمُ	That (is)	ذَلِكَ
He will take	اتَّخَذَ	Wishes, wills	شَاءَ	So whosoever	فَمَنْ
A place	مَا بَا	His Lord	رَبِّهِ	Towards/with	إِلَىٰ

Translit	<i>Dhālīka Al-Yawmu Al-Ĥaqqu Faman Shā'a Attakhadha 'Ilā Rabbihi Ma'ābāan</i>
AhmedAli	یہ یقینی دن ہے پس جو چاہے اپنے رب کے پاس ٹھکانا بنا لے
Jalandhry	یہ دن برحق ہے۔ پس جو شخص چاہے اپنے پروردگار کے پاس ٹھکانہ بنا لے
YusufAli	That Day will be the sure Reality: therefore, whoso will, let him take a (straight) Return to his Lord!
M.Khan	That is (without doubt) the True Day, so, whosoever wills, let him seek a place with (or a way to) His Lord (by obeying Him in this worldly life)!
Pickthal	That is the True Day. So whoso will should seek recourse unto his Lord.
Shakir	That is the sure day, so whoever desires may take refuge with his Lord.

### إِنَّا أَنْذَرْنَاكُمْ عَذَابًا قَرِيبًا يَوْمَ يَنْظُرُ الْمَرْءُ مَا قَدَّمَتْ يَدَاهُ وَيَقُولُ الْكَافِرُ يَا لَيْتَنِي كُنْتُ تُرَابًا

### ﴿40﴾

(of) a torment	عَذَابًا	Have warned you	أَنْذَرْنَاكُمْ	Verily We	إِنَّا
Will see	يَنْظُرُ	The Day (when)	يَوْمَ	Near	قَرِيبًا
Have sent forth	يَدَاهُ	Which	قَدَّمَتْ	Man	الْمَرْءُ
The disbeliever	يَا	And will say	الْكَافِرُ	His hands	وَيَقُولُ
dust	تُرَابًا	Would that I were	كُنْتُ	Woe to me	لَيْتَنِي

Translit	<i>'Innā 'Andharnākum `Adhābāan Qarībāan Yawma Yanẓuru Al-Mar'u Mā Qaddamat YadāhuWa Yaqūlu Al-Kāfiru Yā Laytanī Kuntu Turābāan</i>
AhmedAli	بے شک ہم نے تمہیں ایک عنقریب آنے والے عذاب سے ڈرایا ہے جس دن آدمی دیکھے گا جو کچھ اس کے ہاتھوں نے آگے بھیجا تھا اور کافر کہے گا اے کاش میں مٹی ہو گیا ہوتا
Jalandhry	ہم نے تم کو عذاب سے جو عنقریب آنے والا ہے آگاہ کر دیا ہے جس دن ہر شخص ان (اعمال) کو جو اس نے آگے بھیجے ہوں گے دیکھ لے گا اور کافر کہے گا کہ اے کاش میں مٹی ہوتا
YusufAli	Verily, We have warned you of a Penalty near— the Day when man will see (the Deeds) which his hands have sent forth, and the Unbeliever will say "Woe unto me! Would that I were (mere) dust!"

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M.Khan	Verily, We have warned you of a near torment — the Day when man will see that (the deeds) which his hands have sent forth, and the disbeliever will say: "Woe to me! Would that I were dust!"
Pickthal	Lo! We warn you of a doom at hand, a day whereon a man will look on that which his own hands have sent before, and the disbeliever will cry: "Would that I were dust!"
Shakir	Surely We have warned you of a chastisement near at hand: the day when man shall see what his two hands have sent before, and the unbeliever shall say: O! would that I were dust!